Alavi Components in the Political Thought of Seyyed Qutbuddin Neyrizi in Comparison with Religious Concepts of the Inscriptions of the Tomb of Seyyed Ahmad Neyrizi in Neyriz

Abstract

So far, the thoughts of Imam Ali (PBUH) have been studied from various angles, but less attention has been paid to its reflection in the thought of Shiite scholars. One of the Shiite scholars is Sayyid Qutbuddin Neyrizi (deceased ١١٧٣ AH). Seyyed Qutbuddin Neyrizi is one of the Shiite scholars of the Safavid era who bestowed a significant role in the evolution of the Shiite political discourse of his time. Although his religious epistemology has been studied by scholars, his political thought has so far been neglected. The present study is a descriptive and analytical method based on library resource data and field observations. In this research, based on the research method of Thomas Arthur Springs, the most imperative influential Alavi components in the political thought of Seyyed Qutbuddin Neyrizi have been analyzed and compared with the religious themes of the inscriptions of the tomb of Seyyed Ahmad Neyrizi. The results of the research indicate that Seyyed Qutbuddin Neyrizi, following Imam Ali (PBUH) and consequently the original Alavi components such as Nahj al-Balaghah and its subsets such as rationalism and authoritarianism, attempted to build his own political thought, thus critique of cortical scholars, critique of Safavid rule, attention to the importance and position of the people in the administration of society and the election of the sultan, the most important explanatory (situational) implications and emphasis on responsible action against welfare isolation and demanding the implementation of the political pledge were all among the most important implications and normative elements and political guarantees of the opinions of Seyyed Qutbuddin Neyrizi, which are equal to the contents of the inscriptions on the tomb of Seyyed Ahmad Neyrizi.

Research aims:

۱. Understanding the value of Alavi components in the political thought of Seyyed Qutbuddin Neyrizi.

۲. Comparing the political ideas of Seyyed Qutbuddin Neyrizi with the inscriptions on the tomb of Seyyed Ahmad Neyrizi.

Research questions:

۱. What effect did the Alavi components have on the political thought of Seyyed Qutbuddin Neyrizi?

۲. What are the similarities between the inscriptions on the tomb of Seyyed Ahmad Neyrizi and the Alavi thoughts of Seyyed Qutbuddin Neyrizi?

Keywords: Alavi Components, Seyyed Qutbuddin Neyrizi, Political Thought, Inscription, Seyyed Ahmad Neyrizi.

Introduction

From a historical point of view, the political thought of Seyyed Qutbuddin Nirizi (d. ۱۱۷۳ AH) belonged to the late Safavid era. His life coincided with the Afghan invasion of Iran and the fall of the reign of Shah Sultan Hussein. During this period, the memory of the undisputed power of the Safavid Shiite monarchs had not yet been erased from the minds of the Iranians. The Safavids, based on the three pillars of Shiism, Sufism, and nationalism, were able to establish broad-based political authority and gain political legitimacy by relying on Shiite beliefs and claiming sovereignty and affiliation with Shiite imams. Sources and documents were later found in the political thought of Seyyed Qutbuddin. In the meantime, in the inscriptions of the tomb of Seyyed Ahmad Nirizi, similarities in regard the thoughts of Qutbuddin Nirizi were also discovered. Ahmad Nirizi was born in the city of Neyriz around the year ۱۰۶۰ AH. His father's name was Muhammad and he was called Shams al-Din. After his primary education, Ahmad left for the capital, Isfahan, during the reign of Shah Suleiman the Safavid king. It is believed that he started the calligraphy with Mohammad Sadegh Tabrizi and then went to Mohammad Ibrahim Qomi (son of Mohammad Nasir) to complete the secrets of art. However, some of the lines of the third, Raqa, Nasta'liq and broken Nasta'liq are also left; nonetheless. he made the Naskh script his unique arena and

reorganized the Naskh script that was taking shape before him. In this way, he recognized the Iranian version and became the most famous master of this style. This article seeks to establish a comparative study of the contents of the inscriptions of the tomb of Seyyed Ahmad Nirizi with the Alawite components of Qutbuddin Razi's thoughts.

On the subject of the present study, comprehensive research in its various dimensions has not been done so far, and the monographs that have been presented are mainly with an external approach, which imposes Orientalist presuppositions from outside on Islamic political thought. Based on it, the decree of degeneration and decline of thought has been issued and it is generalized throughout the history and political tradition of Islam. One of these works is the "Decline of Political Thought in Iran" by Javad Tabatabai. In a few researches, which have been done with an internal approach, the reflection of Alawite components in the political thought of Shiite scholars has not been considered; among these works are the political thoughts of Mulla Sadra, Feyz Kashani, Khajeh Nasir al-Din Tusi and Sheikh Baha'i written by scholars such as Dr. Najaf Lakzaei, Dr. Behrouz Lak, Mohsen Mohajer, Ali Khaleghi and Davood Farihi can be mentioned. Only Mr. Mehdi Fadaei Mehrabani and Abdolhossein Khosrow Pana (۲۰۱۲) in an article entitled "Mysticism and the way out of the political crisis in the political thought of Seyyed Qutbuddin Nirizi" attempt to reflect some of the Alawite components in the political thought of Seyed Qutbuddin studied heterogeneously. The present study follows a descriptive and analytical method and relies on library documents and field observations to investigate the thematic relationship between the inscriptions of the tomb of Seyyed Ahmad Nirizi and the thought of Qutbuddin Razi.

Conclusion

Seyyed Qutbuddin Nirizi (d. ۱۱۷۳ AH) is one of the Shiite scholars of the late Safavid era who played an important role in the evolution of the Shiite political discourse of his time. Some of his thoughts are in line with the tomb inscriptions on the mausoleum of Seyyed Ahmad Nirizi in Niriz. However, the threefold foundations of Seyyed Qutbuddin's political thought have been influenced by the atmosphere of the time, including the fall of the Safavids However, most of its components are rooted in the thought and biography of Imam Ali (PBUH) and are even used for the politics of modern Islamic societies. Hence, Nirizi's words are very clever and deeply thought out. He keeps repeating that even if the Afghan sedition is eliminated, the "first cause" remains. This shows that in his view, only the formation of a government based on the thought of Ali (PBUH) and Malik's

pact, which includes the three pillars of the sultan, the people and the Olema, can pull the Safavids out of the crisis they were in. In this way, he tries to include the people factor in the equation of power and introduce and explain a kind of democratic government while controlling the levers of power. Therefore, the results of the research indicate that the foundations, theoretical approaches and triple meanings of Seyyed Qutbuddin Qutbuddin's political thought were based on Alawite principles. In connection with this issue, the original Alawite components such as Nahj al-Balaghah, rationalism and authoritarianism are the most important epistemological implications of political thought and critique of cortical scholars, critique of Safavid rule, attention to the standing and position of people in the administration of society and the election of the Sultan is the most central explanatory (situational) implications and the emphasis on responsible action against sanitary isolation in the life and thought of Imam Ali (PBUH).

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